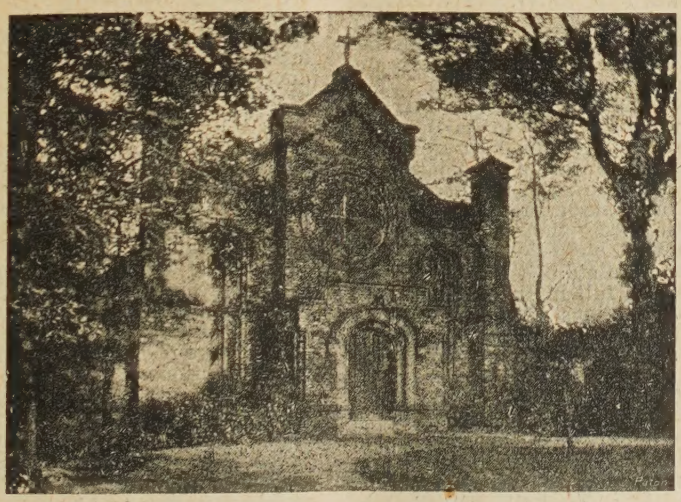
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 281 (Vol. XXIV.—2). FEBRUARY 1927. ONE PENNY.



BRIXTON UNITARIAN CHAPEL.

(See page 24).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

EDITOR'S ADDRESS, 89, Grove Road, Sutton, Surrey. Telephone Sutton, 2613.

The Rev. Lawrence Clare, of the Church of the Messiah, Birmingham, has acepted a call to be minister of our Church of the Messiah at Montreal, Canada.

The American Unitarian Association reports that there are 422 Unitarian Churches in U.S.A., and 19 additional preaching stations, 349 Churches report a constituency of 117,262, and a membership of 55,069 in 338 Churches. Two thirds of these Churches report a gain of nearly 1,300 members. Sunday Scholars of 326 Churches total 20,717. The salaries of ministers of 291 Churches range between 1,500 to 4,000 dollars or from £300 to £800. 337 Churches contributed £22,000 for missionary purposes and £30,000 for other objects by 247 Churches.

The late Mr. Herbert Russell, Leicester, left £100 to our Great Meeting Chapel, £50 to its Domestic Mission, £50 to our Narborough Road Church, and £50 to our North Midland Unitarian Association.

Mr. G. W. Shipway, the founder of the Letchworth Unitarian movement and its energetic secretary, has received presentation from the congregation on his removal from the town.

Rev. T. Paxton's sermon in aid of the Infirmary at Macclesfield was printed in full in the local press.

A Sale of Work at Hastings Unitarian Church realised £25; at Kilburn £62; the Unitarian bazaar at Mansfield £200; another by Northampton Unitarians £220.

A Unitarian Sale of Work at Preston, produced £200; another by Swinton Unitarians £130; one at Padiham £215; at Derby £100; at Bootle £135; at Peckham £50; Cardiff £150; Islington £63 10s.; at Stand £210; All Soul's, Belfast, £70; Rochdale £291; West Kirby £102 6s. 1d.; Newhall Hill Church, Birmingham, £197; Bolton Unity over £300.

Mr. John Thomas Taylor, Oldham, has left £200 to the Unitarian Church in that town, and £200 to the Sunday School.

Rev. C. W. Townsend's Mission at Blackley Unitarian Chapel, Manchester, was very successful and greatly appreciated; 22 new members were enrolled.

At Chesterfield, Rev. D. W. Robson, Unitarian, is included in the annual pulpit exchange arranged by the local Free Church Council.

Rev. C. J. Street, President, British and Foreign Unitarian Association had a serious accident by a fall at Newcastle railway station, December 31st, and broke his right arm. We earnestly hope for his speedy and complete recovery.

THOUGHT for the MONTH

Of old things all are over old,
Of good things none are good enough;
We'll show that we can help to frame
A world of other stuff.
—Wordsworth.

Mr. Charles Lupton, of our Mill Hill Chapel, Leeds, has been made a freeman of the city.

On Sunday, January 2nd, 65 young people over 16 years of age were welcomed into Church fellowship at the Ancient Chapel, Liverpool, by Rev. C. W. Wright and Mr. Hugh Rathbone.

Rev. W. C. Hall, M.A., President, Sunday School Association, has issued a New Year address to our Sunday Schools and their teachers.

The American Unitarians are raising a "Foundation" fund for missionary enterprise to amount to £250,000.

Rev. A. Thornhill, Auckland, N.Z., is making another tour of pastoral visitation to other New Zealand towns.

70 Denton Unitarians joined in a New Year's Day ramble of 10 miles.

At Dover 12 new members have joined the Unitarian Church.

At the Melbourne Unitarian Church, Australia the evening sermons by the Rev. W. Bottomley, are followed by discussion.

At Sydney, Australia, the funeral services in connection with the death of Rev. G. T. Walters, Unitarian, were very beautifully and impressively conducted by the Rev. Sydney Herbert Cox, Congregational minister.

At Todmorden, by a new arrangement the whole of the scholars and teachers of the Unitarian Sunday School go to their Church service at the close of morning lessons, where their attendance says the minister, Rev. W. C. Hall, is to impress upon them and the congregation that the School and Church are an organic unity.

Dr. A. D. Tyssen, of Hampstead, in his 84th year, is vice-president of the Kilburn Adult School, has won the prize for humorous verse given by the London Adult School Union, and is still in full mental vigour and active in public work. Hearty congratulations.

At Chester the Matthew Henry Unitarian Chapel, has electric light installed, and also in the schoolroom.

The Rev. J. Collins Odgers, B.A., attained his 80th birthday, January 27th. Hearty congratulations and best wishes to him.

Kentish Town Unitarian Church, London, reports considerable increase of strength since the recent settlement of Rev. J. Harry Smith, including additions to membership and "extraordinary" growth of the Sunday School.

At Brookfield Church, Gorton, in a Sunday School of 600 scholars, prizes were presented to 121 children who had made at least 96 per cent of possible attendances during the past year, Miss Bertha Rider making the presentations.

Our readers will join with us in regret that the interior of our Nottingham High Pavement Church has been burnt out by fire caused by overheating of a boiler flue, Sunday morning, January 16th, the damage is estimated at several thousand pounds.

BE TRUE.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

H. BONAR.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

NOTES ON THE NEW TESTAMENT.
II. MARK.

The first thing to note about Mark, whose ospel is universally considered to be the earliest, that he begins it not with legendary stories of e "Virgin Birth," but directly with the Baptism John and the Baptism of Jesus by John. It llows that if he merely reduced to writing the ords spoken by Peter, that Peter himself either new nothing of this mysterious event, or did not ink it desirable to have it recorded. If it had rmed a foundation of his teaching and Mark presents what Peter taught about Jesus, or at ast remembered about him, the Evangelist ould not have omitted all mention of it. It is uite true that he has a large element of the miraculous" in his narrative, as is customary ith the biographers of the holy men of old. ut it does not follow that all the miracles, which e ascribes to Jesus, though Mark himself elieved them to be miracles, were in fact such. is significant that these miracles are described ot under that term, but as "acts of power." Hence many of the healing miracles may have eally occurred and the cures been due to the vermastering influence of a mighty personality ver the trusting spirits of those healed. Every iracle must be examined on its own merits and ever set aside on the pseudo-scientific theory hat "miracles do not happen." They may not e superhuman, but they do happen every day, as great number of psychologists are ready to dmit. I will return to this point later.

The second point to be noted is that though we ave not got the original conclusion of the Gospel, ost of the "Resurrection-stories" contained in uke and Matthew are absent from Mark. Here gain, if he were actually drawing his material om Peter, it would follow either that Peter new nothing about them, or had forgotten iem. The last alternative is unthinkable. When Aristion ended the Gospel, his piece f narrative was comparatively short, clearly s designed to fill up a definite space in ie manuscript. Hence it appears likely hat the original end of the Gospel was at least s short, if not shorter, so that it is unlikely in ie highest degree that Mark had before him, nd used the fuller traditions of the Resurrection, which appear in Luke and Matthew. But it is certainly significant that both at the beginning and end of his work, he omitted many of the most striking features of the Church tradition, and begins the Gospel with a human Jesus born as other children are born.

So too in his account of the Baptism of Jesus he differs in a most important respect from his fellow-Synoptics. He represents the vision of the descent of the Holy Spirit as seen by Jesus alone. Instead of the Spirit proclaiming to the crowd "This is my beloved son," he makes him address Jesus only in the words "Thou art my beloved son." Nor does he of necessity mean, that as the Apostles' Creed so-called says of Jesus, "conceived of the Holy Spirit, born of the Virgin Mary," Joseph was not the father of Jesus. He may have meant, as I believe he did, that the relationship was a purely spiritual one between the Father in heaven and His holiest human son. It seems most probable that Peter and the rest were not present at the Baptism of Jesus, but came to know him more intimately after he had been called some weeks later. The question therefore arises, whence did Peter get his knowledge of what took place at the Baptism of Jesus, unless Jesus himself had told him? That is the one solution that seems probable. If Jesus told the story, surely he meant to express the fact that he had at that moment understood what it really meant to be a "son of God." But however that may be, it remains all but certain not only that the vision at his Baptism was seen by Jesus alone but that the Evangelist meant it to be thought so, and therefore that Peter from whom he had learned the story, thought so himself.

See Dr. Carpenter's "First Three Gospels," Essex Hall, London.

Sincerity we find to be the measure of worth.

Repentance is the grand Christian act.

Words ought not to harden into things for us.

When belief waxes uncertain, practice too becomes unsound.

The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes.

At all turns, a man who will do faithfully, needs to believe firmly. ...

—Carlyle's Lectures on Heroes.

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

OUR UNITARIAN FAITH.

I have a faith which cheers my heart,
And guides me on life's way;
It gives me strength to take my part
With constancy each day.

It is a faith that God is One,
Our Father and our Friend;
The only God to whom alone,
Our heart-felt prayers ascend.

It is my faith that God is just,
With good that never dies;
With love that we can always trust,
And help that is all-wise.

It is my faith that God will bring
Good out of every ill;
To every soul His love will cling,
His purpose to fulfil.

Of God's own nature we are made,
With power to be divine;
And when God's will is quite obeyed,
Our heavenly virtues shine.

A faith that all mankind is One,
Belonging each to all;
That none can live to self alone
Whatever may befall.

For Unity He made the world,
And all that it contains;
For Unity He made mankind,—
And this His will ordains—

That every soul will come to be
At—one with God and man,
In perfect life—in harmony
With God's almighty plan. H.

DANGER OF FALSE BELIEFS.

E. BURDETTE BACKUS.

There are many persons who take a complacent attitude toward error in religious thinking, saying easily, "It does not make any difference what a man believes so long as he is sincere." But we do not take the same attitude in the rest of life. We do not say: "It makes no difference if a man mistakes poison for food so long as he is sincere." Why should we play fast and loose with the substance which is to nourish the intellectual life any more than with that which sustains the body? It does make a difference what a man believes. Thought exercises a powerful if subtle influence on action. "As a man thinketh in his heart so is he." If he mistakes error for truth, evil consequences are bound to result. They may not reveal themselves at once, but sooner or later it will become apparent, at some point in the social life, that the fruit of error is disaster. We have as much reason to warn men of the danger from false belief as we have to fix the cautioning label on the bottle of deadly poison. Let us guard the integrity of our belief with zealous care, being ever on the alert to correct ancient error with new truth.

(From "The Christian Register").

A DEAF MAN'S EXAMPLE.

The following appeared in "The Christian Register," January 6th :—

A deaf man writes why he attends church, and his reasons are published in a recent issue of "The Cleveland Unitarian" as follows :

"Although I am too deaf to hear either the minister or the music, I go to church because I think I owe it to myself, my family, the congregation, and the pastor. To myself, because of the sense of worship which, in my opinion, is the real value of churchgoing and which one always needs; to my family, because I think it a great wrong to permit young people to grow up away from the church; to the congregation, because every regular attendant encourages the others, and we are all of us responsible for the example we furnish for good or bad; to the pastor, because, if we expect him to fulfill his mission, we must do our part, and give him all the help—moral, physical, financial—which is within our power."

People who are not deaf, and especially father's and mothers may do much worse than follow the deaf man's example.

Unitarian Teachers.

STUDY COURSE NO. 4.

For Week Night Circle or Sunday Class.

[Book recommended: "Unitarian Teachers," ith portraits, The Lindsey Press, 2s. 6d., half- ice to members of "The Unity Fellowship" if dered through the Editor of this Magazine, stage extra.]

(6) JAMES MARTINEAU (1805-1900).

Amongst the leading Unitarian thinkers of the ntury, 1825-1925, the personal influence of mes Martineau has been powerful in its effect on public opinion as well as amongst Uni- rians. Born at Norwich, of Huguenot lineage, ducated at Norwich Grammar School and at r. Lant Carpenter's school at Bristol, he was prenticed to civil engineering at Derby, 1821, here he boarded with the Rev. Edward Higgin- n, whose eldest daughter he married. But in 822 he decided to enter the ministry in prepara- on for which he went to Manchester College, ork, 1822. There he was taught the determin- m of Hartley, which was prevalent amongst nitarians at that time. He went as assistant Bristol to Dr. Lant Carpenter, 1827; was co- astor and successor to Rev. Philip Taylor at ustace Street, Dublin, where he was ordained ctober 26th, 1828. He promoted the forma- on of the Irish Unitarian Christian Society, unded in March 1830, and was its first Secre- ry; resigned his Dublin ministry 1831, and ecame colleague of Rev. John Grundy at Paradise treet Chapel, Liverpool, July, 1832, and sole astor 1835; published his "Rationale of eligious Inquiry," 1836, in which his belief in iracles was plainly evident. He took a promin- nt part in the "Liverpool Controversy" against hirteen Anglican Clergy, in defence of Unitarian- m, 1839; published "Hymns for the Christian hurch and Home," 1840. In 1841 he accepted ppointment as Professor of Philosophy and olitical Economy at Manchester New College, anchester; published two volumes of sermons Endeavours after the Christian life," 1843 and 847. In 1848-9 he spent fifteen months' study n Germany, with the result that he completely urrendered his belief in determinism. The ew Hope Street Church was opened for his Para- ise Street congregation 1849. Continuing his ork at Manchester New College, now removed o London, he resigned at Liverpool, 1857, became o-pastor with Rev. J. J. Tayler at Little Port- nd Street Chapel, London, and succeeded to ole charge, 1860. He pleaded for restricting he use of the Unitarian name to individuals, and elped to establish the Free Christian Union, 869, which only lasted two years. In 1869, Martineau became Principal of Manchester New College; was LL.D. of Harvard, 1872; pub- lished the two series of sermons, "Hours of Thought on Sacred Things," 1876, and 1879; was champion of Theism against Professor Tyndall; was made S. Th. D. of Leyden, 1875; D.D. of Edinburgh, 1884; D.C.L. of Oxford, 1888; Litt. .D. Dublin, 1892. He had published "Hymns of praise and prayer," 1873; the "Study of Spinoza," 1882; resigned as Principal, Man- chester New College, 1885, at 80 years of age; published "The Seat of Authority in Religion," 1890; was opposed to the removal of Manchester New College to Oxford. Died 1900, and was buried at Highgate Cemetery.

Martineau was personally a strong Unitarian, he was a subscriber to the British and Foreign Unitarian Association. His philosophy is expounded in his "Types of Ethical Theory" (1885), and "A Study of Religion" (1888).

References: pp. 43-50, "Unitarian Teachers."

Problems: Miracles; Unitarian name; Name, "Free Christian; Seat of Authority.

(This sketch is reproduced from our March issue 1926).

(7) H. W. LONGFELLOW.

Henry Wadsworth Longfellow, said to be the greatest of American poets, was born February 27th, 1807, at Portland, Maine. His father, Stephen Longfellow, was a lawyer, and his mother a descendant of John Alden and Priscilla the "Puritan maiden" made famous in "The Court- ship of Miles Standish." After leaving college Longfellow spent a short period in his father's office and found that he disliked the study of law. Having distinguished himself as a student he was appointed Professor of Modern Languages at Bowdoin College, Brunswick, his ALMA MATER, 1826, with leave of absence for travel, and spent three years in Europe to qualify for his new position. He entered upon his duties 1829 and was eminently successful as a teacher. In 1831 he married Mary Storer Potter, who died in 1835; she is commemorated in "Footsteps of Angels" as the "Being beauteous." He became Professor of Modern Languages at Harvard, 1835, and paid his second visit to Europe. In 1843 he married Frances Elizabeth Appleton, the heroine of his poem "Hyperion." His career at Harvard lasted 17 years his resignation in 1851 being to devote himself more entirely to literary work. He had during these years published much of his poetry, and awakened the world to the fact that a new poetical force had arisen in literature. In 1842 he had made his third visit to Europe. His house in Cambridge was that which had been once occupied by General

Washington. Here occurred in 1861, the tragedy of his wife's being burnt to death in his presence, by her dress catching fire. From this shock he never fully recovered though his five children—two sons and three daughters—made home bright for him. His poems, simple and tender, have gladdened the hearts of multitudes, so full are they of trust and goodwill and the spirit of true religion. "The Psalm of Life," "Excelsior," "Evangeline," "The Village Blacksmith," "Hiawatha," "The Wreck of the Hesperus," "The Builders," and others are familiar to thousands. He was a lovable man, of pure and noble character, and a life-long member of the Unitarian Church; his brother Samuel who wrote some of our grandest hymns, was a Unitarian minister. His religion was

> The Gospel of the Golden Rule,
> The New Commandment given to men,
> Thinking the deed, and not the creed
> Would help us in our utmost need.

He died at the age of 75, on 24th of March, 1882. (References: pp. 51-56.

Problems: Poetry and Religion; The Golden Rule; Deed and Creed.

(8) JOHN HAMILTON THOM.

The Rev. John Hamilton Thom has been described by Dr. Jacks in the following words: "The immediate environment in which John Hamilton Thom fulfilled his task was the religious body known as Unitarian. But in a deeper sense he belongs to the whole Christian world. His published writings convey the simple utterance of a man of God." He was of Scotch descent and of Irish birth and training, born at Newry Co. Down, January 10th, 1808. Educated at the Belfast Academical Institution. Became minister of the Ancient Chapel, Toxteth, Liverpool, 1829; and of the Renshaw Street Chapel, Liverpool, 1831. Except for an interval of three years of rest and travel—1854-7—he remained minister at Renshaw Street until February, 1867. During the 3 years absence his place was occupied by Rev. W. H. Channing, nephew of Dr. Channing. From 1831 to 1857, James Martineau was minister in Liverpool of what became the Hope Street Church, and a very close friendship was formed between these two which lasted up to Mr. Thom's death. They were both concerned in the founding of the Liverpool Domestic Mission to the Poor. A sermon by Mr. Thom on Christmas Day, 1835, following the visit of Dr. Joseph Tuckerman, of Boston, U.S.A., was the main impulse out of which that Mission came. He with Martineau and Rev. Henry Giles—then minister at the Ancient Chapel, Toxteth Park—defended the Unitarian position against thirteen Anglican clergymen in the famous Liverpool Controversy, 1839. He was Editor of "The Christian Teacher," 1839-46; joint Editor of "The Prospective Review," 1845-55; edited the Memoirs of Blanco White, and the "Letters of John James Tayler"; and was closely associated with the management of Manchester New College. In 1838 he married Miss Hannah Mary Rathbone whose father was then the Mayor of Liverpool, James Martineau officiating at the ceremony. This happy union lasted for 34 years, Mrs. Thom's death occurring in December, 1872. Three volumes of Mr. Thom's sermons have been published—"Christ the Revealer," 1879; "Laws of Life after the Mind of Christ," 1883; and "A Spiritual Faith," 1895—selected after his death which happened September 2nd, 1894.

At the beginning of his ministry Mr. Thom was an Arian, believing in the pre-existence of Christ as a superhuman being and a mediator. But the influence of Dr. Channing and "the freshening breezes of free religious thought," wrought changes so that these Arian conceptions fell away from him. As early as the Liverpool Controversy, 1839, he said that a Christian is "one who took Jesus Christ as he is presented in the gospels, as his best idea of Duty . . . the very ideal of the religious spirit and life . . . the perfect model for man."

"We feel our affections to be drawn towards one God and Father with a singleness and intensity, that we believe would be impossible if the heart was to be distributed among three objects or distracted by a confused conception of a tripersonal God. We boast an undivided worship, and an undivided Temple where all the soul's devotion centres upon one "Father." In "Christ the Revealer," he declared:—

"To believe that God is the Father of every human spirit—and that Jesus Christ is the pattern of our divine destiny up to the entrance on Heavenly life—we dare make nothing else essential to our Christianity." (References: pp. 57-64.

Problems: Arianism; Missions to the Poor; The Use of Controversy.

(9) THEODORE PARKER.

Theodore Parker was born at Lexington, Massachusetts, August 24th, 1810, the son of a small farmer. His parents were Unitarians and they imbued his mind with a deep sense of the authority of conscience—especially his mother, and a devout admiration for the character and example of Jesus. At seventeen he began teaching in a school to earn the means of going into a college. He graduated from Harvard University and in 1837 became Unitarian minister at West Roxbury, a village near Boston. On settling there he married Lydia Cabot, a descendant of Sebastian Cabot, the famous navigator.

He preached with unusual frankness saying straight out what he thought of the Bible, of Jesus, of miracles, and his people liked it, but others began to call him heretic, and even Unitarian pulpits were closed against him. But some friends invited him to lecture in Boston, and he gave a course of lectures in the Masonic Hall to crowded audiences in the winter 1841-2, afterwards published in a volume entitled a "Discourse of matters pertaining to Religion." Parker grew worn and thin and he was sent by friends to Europe for a year's rest and change, September, 1843. In England he met Rev. W. Haskell, John James Tayler, and Carlyle, and at Liverpool he preached for Martineau and Thom. After his return home he gave lectures again in Boston and in several adjacent towns. Still boycotted by fellow-ministers, some friends of progress met to consider his position and adopted a motion: "Resolved: That the Rev. Theodore Parker shall have a chance to be heard in Boston," January 22nd, 1845, which resulted in his preaching on Sunday mornings in the Melodeon and at the West Roxbury Church in the evenings. That large hall was crowded. He was pressed to settle in Boston, where his hearers formed themselves into "The Twenty-Eighth Congregational Society in Boston." Accepting the call to be its minister he resigned at West Roxbury with much regret and began this larger work January 4th, 1846. The Melodeon proved to be not large enough and the services were removed to the great Music Hall, November 21st, 1852, where he had an audience of three thousand people. From this time on he was — with Henry Ward Beecher, the most popular orator in U.S.A. Here he preached until January 2nd, 1859, after which, in broken health he went on his second visit to Europe in the hope of having strength restored. During the years in Boston he had thrown himself into various reform movements and championed the abolition of slavery with much energy exhausting his powers. His visit to Europe ended at Florence, Italy, in his death, May 10th, 1860.

Parker was an omnivorous reader, with an extraordinarily retentive memory; a great scholar, a heroic reformer, a loving and loveable man. Jowett, of Oxford, spoke of him as a "theological Titan." His works are published in fourteen volumes. He has given to Unitarianism its consistently rational and scientific temper, combining devout piety with the utmost freedom of thought.

In 1842 Parker said: "The time has come for Unitarianism—representing the movement party in theological affairs—to do something; to develop the truth it has borne, latent and unconscious, in its bosom. It is plain what Reason and Religion demand: Good sense must be applied to Theology; Religion applied to life, both to be done radically, fearlessly, with honest earnestness; assumptions must be abandoned; facts sought for; their relation and their law determined, and thus truth got at."

"Unitarianism must do one of two things: affirm the great doctrines of absolute Religion—teaching that man is greater than the Bible, ministry or Church—that God is still immanent in mankind—that man saves himself by his own, and not by another's character—that a perfect divine life is the true service, and the only service God requires, the only source of well-being now or ever—it must do this, or cease to represent the progress of man in theology."

"Religion and theology are no more to be confounded than the stars with astronomy. Religion itself is always the same: Theology changes from age to age."

References: pp. 65-72. Problems: Heresy; intolerance; the immanence of God; substitutionary salvation.

From STOPFORD BROOKE.

To have a soul is not a profitable thing, as the world counts profit. It is even less than profitable. Its elements are against the profit the world desires. There is nothing so damaging to the getting or keeping of selfish wealth as righteousness, justice and mercy. Sacrifice of self is the undying foe of covetous accumulation. Humility, truth, honesty, boldness of speech in defence of the oppressed, a clean front against idleness, holding to principles of love which society repudiates, will not allow you to use many of the means the world around you uses, in order to succeed.

In this sliding society of ours, when on all subjects that are open to development—such as religion, morals, politics, art, social science—men and women seem to glide and stagger like birds on ice, you might try to gain some clear, main ideas to which you may devote your life, and which are certain; some of those principles which the work of mankind has proved to be true, and which therefore, your whole soul may swear never to violate, never to deny. You will then have some of the power Jesus had when he left Nazareth for the work of his life.

SEED-THOUGHTS FROM CARLYLE.

Speech is silvern, silence is golden.
Not what I have, but what I do is my kingdom.
Custom doth make dotards of us all.
The end of man is an action, and not a thought.
Infinite is the help man can yield to man.
Conviction, were it never so excellent, is worthless till it convert itself into conduct.

—Sartor Resartus.

Brixton Chapel.

A vigorous effort by Unitarian residents in Brixton in 1838, led to the erection of the Effra Road Unitarian Chapel, which was opened in 1839, the Rev. Thomas Wood, a convert from orthodoxy being the first minister 1839-41. He was succeeded by Rev. W. Linwood, and in 1842 by the Rev. A. M. Walker. Rev. Dr. Harrison became minister, 1848-61; and Rev. T. L. Marshall 1861-73; Rev. Jeffrey Worthington 1874-83; Rev. W. M. Ainsworth 1884-91; Rev. James Harwood 1892-99; Rev. F. W. Stanley 1900-7; Rev. G. C. Cressey 1907-13; Rev. G. M. Elliott 1913-15; Supplies 1916-18; Rev. T. Munn 1918-26.

Under the ministry of Rev. Dr. Harrison the Chapel was enlarged at considerable expense, the opening service conducted by the Rev. George Harris, who preached an impressive and eloquent sermon to a large congregation. Special attention has always been paid to the musical part of the services with an efficient choir, and in 1864 a fine organ was erected at a cost of £210. For many years the congregation maintained an efficient day school which in 1870 numbered over 100 scholars. The present buildings include in addition to a commodious and well furnished Chapel, a large vestry, and schoolrooms. There is a Sunday School, a Literary Society, and other connected institutions. Several well known influential families have been associated, including Taylers, Martineau's, Nettlefold's, Harrison's and others. At present there is no resident minister, Rev. T. Munn having recently removed to Scarborough, but the unsettlement period will fortunately be brought to an end by the new appointment of Rev. Herbert Crabtree, of Accrington, who will enter upon his Brixton ministry at the beginning of April, and to whose leadership the congregation looks forward with considerable satisfaction and cheerful anticipation. The locality around the Chapel has greatly changed during past years; some of its most generous supporters have passed away by death, and the removal of families further off, are changes making the work increasingly difficult. But there is considerable scope in the surrounding population for the propagation of our Unitarian Faith, and there is every reason to anticipate a most successful future from the earnest efforts of minister and congregation.

Church Organisation

By THE REV. WILLIAM C. HALL, M.A.

1.—ITS PURPOSE.

The Editor, who has been writing articles on Church Organisation for other papers, has invited, nay, commanded me to set forth some of my views of the subject in the monthly. I shall do so, independently of what he has written, in the hope of making a few suggestions that may be serviceable to some of our people.

Just now representative bodies of our denomination are discussing organisation, with a view to the co-ordination of their functions; and most of us hope to get from them recommendations that will add to our denominational efficiency. But the general subject is ever before us. In our Church life every new scheme raises the questions, How can this be got in? With what can it be connected? How will it affect what has been already undertaken? Because new things are suggested, or because old things require relating, a congregation in search of a new minister asks, Is he a good organiser? Sometimes this is the prime question; but it is always a question which is asked in one way or another. It generally means no more than this, Can he regard in a business-like way the institutions we have and give us more, and keep us busy?

Busy, about what? This is the question that requires to be answered before the organisation of things can be discussed. A congregation, or a minister, must determine what organisation is for. That point settled, it may be found that some institutions had better be discarded, rather than organised, as being of little value to the religious life of the Church, indeed, so many diversions from it. We have to look to the religious value each institution has for the Church, to what it can contribute to its religious life. It is not enough that an institution have human good in it. Because it may be humanly pleasant for us to meet every Monday for the solution of crossword puzzles, it does not follow that we ought to start a Crossword Society. Will such a society help us as a religious fellowship, and will it stimulate our religious zeal?

I assume that we ought to be busy about what is specifically the religious life. Hence I contend, as I have done elsewhere, that worship, the prime concern of the religious life, is the first and paramount thing for which we have to organise, and that what a congregation, or a minister, ought to be thinking of all the time and above everything else is the Sunday services and the training of the young in religious habits. A Church that can gather a hundred people for a whist drive, but not more than a score for public worship, and a school with a hundred scholars of whom not five per cent. get anywhere near Church membership, have something wrong with them, and they know it. The problem is how to bring the other eighty whist players and the ninety-five outside the percentage to worship. We have to organise to that end, and to another, to bringing all who hold Uniarian beliefs to the religious services of Unitarian congregations.

The Use of Freedom.

Freedom is not an end but a means to something else. It is a condition in which to live, space within which to act. To be cribbed, cabined, and confined within restrictive bonds, so that action is not possible, is an evil to be avoided, and when such bondage exists, a struggle to break the bonds is necessary. Freedom is a condition worth fighting for, and some of the most heroic struggles in human history have been in the cause of liberty. It is an honoured toast at Unitarian functions to claim "Civil and Religious Liberty all the world over." It is a precious heritage to be born into, and eternal vigilance is needed to guard against the possibility of losing it.

But freedom brings its own responsibilites. It puts upon him who possesses it certain moral obligations. The pertinent query which he is called upon to answer, is: What are you going to do with it? or, What use are you going to make of it?

A large amount of civil liberty has been won. A false doctrine of liberalism proclaimed the principle of LAISSEZ-FAIRE or non-interference with the liberty of the individual, which means the freedom of the strong to oppress the weak. And consequently in politics there have been "Liberals" advocating Free Trade and at the same time opposing factory reform needed for the protection of women and children. True liberty means equal freedom for all people without any exceptions, within the limits of equal justice for everybody. That is not yet attained. Those persons whose material resources give them all the freedom they desire, have resting upon them the moral obligation to use it to secure equal freedom to all others to whom it is still denied. Though they may not be able to say—I will not have that which others cannot share—it is certainly a brotherly and a humane thing to use what they have to secure that which is just to all who are deprived.

Concerning theological freedom the same thing needs to be said to those who have it—What are you doing with it? Are you using it as an end in itself? Or are you making it serviceable for the search after Truth and the definite proclamation of the truth attained? Theological freedom is worth nothing at all unless it leads to a reasonable faith which can be plainly stated and propagated. Unitarians have unlimited freedom to seek the Truth in all matters pertaining to Religion. It is a great responsibility. If it ends in nothing but a vague and indefinite expression of belief in Religion and worship, sometimes styled "Nothingarianism," without a plain statement or message consisting of articles of faith, which can form the substance of missionary propaganda—what is such freedom worth? Freedom from theological bondage is a great trust to be used for the blessing of mankind, enabling those who have it, to say what it is they stand for. Humanity has a right to know in what the faith of a free religionist differs from that of those who are creed-bound. Why do they separate themselves from those who are still in theological bondage? They all believe in Religion and in worship. Why cannot the free people join regularly in worship with the orthodox Churches? These are questions which the world has a right to ask and a just claim for a definite answer. If such queries are properly answered, the replies constitute a definite Confession of Faith differentiating its confessors from those of opposite beliefs. Even if the answers take the form of denials, those denials imply certain positive and affirmative beliefs which cause the denials. And those affirmatives are not alone for those who hold them, but as matters of information they belong by right to all mankind. The Anti-Trinitarian who hides his Unitarian faith and fights shy of the Unitarian name is disloyal to truth and to his fellow-men. What truth is it that freedom of inquiry has discovered for you? State it plainly that others may know it. What use have you made of your theological freedom? If it has brought you an inspiring faith—say straight out what it is and spread it abroad.

MINISTERIAL CHANGES.—Rev. Lawrence Clare is appointed to the Montreal Unitarian Church; Mr. Victor Fox, B.A., is appointed minister of our Kilburn Church; Rev. J. Park Davies, of Gateacre, Liverpool, is appointed to be Principal of Carmarthen College; Rev. J. D. Jones began his ministry at Hinckley, on January 2nd, and was publicly welcomed January 8th; Rev. E. H. Pickering, M.A., of Southport, has accepted an educational post in Japan; Rev. S. Skelhorn, formerly Congregational Minister at Glossop, and since then an Anglican clergyman, has acepted appointment to the Clifton Unitarian Church, Bristol; Rev. Wilfrid Harris has resigned at Dudley; Rev. Herbert Crabtree, of Accrington, has accepted appointment to Brixton Unitarian Chapel; Rev. G. Randall Jones, of Norwich, has accepted appointment to the Bridport Unitarian Church.

Mrs. Miller, a member of the Clifton Unitarian Church, Bristol, is 105 years of age, January 28th, mentally alert, with a lively interest in matters denominational.

The Ilford Unitarian Church has celebrated its coming of age at a special service, January 9th, conducted by its minister, Rev. S. T. Pagesmith. The Church originated on January 7th, 1906.

RECEIVED: "A League of Religions," by Rev. J. Tyssul Davis, B.A., 3rd Ed.. The Lindsey Press, 2s. 6d.

The League of Nations Union.

All who believe in World Unity, in the Unity of all mankind, should support the idea as represented by the League of Nations. Only by the strong support of people in all nations can that League fulfil the great ideal of Unity and universal peace for which it stands. In a world weakened and depressed by the fearful struggle of the great war, and left in a disordered and chaotic condition, the League is faced with every kind of difficulty. If all the bad feelings that bar the way to world peace can be overcome the great aim for the outlawry of war will be attained. The existence of suspicion and fear, of national bitterness and jealousy, and of an atmosphere of doubt and scepticism,—constitute a considerable hindrance in the way. This scepticism is fed and encouraged in quarters where it might be naturally expected that the opposite spirit of optimism would be promoted. In spite of such obstruction the League has already accomplished a tremendous amount of good, in negotiating peaceful agreements, in assisting bankrupt peoples, in preventing the outbreak of wars, and is working all the time to get the whole of Europe united in mutual goodwill and firm friendship for the promotion of the welfare of all. This is a great step necessary to the greater object of uniting all nations into a federation of all the peoples of the world for the common good.

Unitarians,—the key-word of whose religious faith is UNITY—should of all people be in the forefront of the movement for the support of the League. The fundamental principles of their belief are usually set forth as The Fatherhood of God and the Brotherhood of Man. Here is a movement for the Brotherhood of all nations, promoting the uniting work for which Unitarianism stands. The most effective way of supporting the League is to join The League of Nations Union which is propagating the League atmosphere of international friendship in our own country and other parts of the British Empire. The Union needs the backing of all the individual members of our British race. Membership is easy.—One shilling a year subscription makes anyone a member, and 3s. 6d. a year entitles a member to receive "Headway," the monthly magazine of the Union. Churches are invited to affiliate to the Union by becoming "Corporate members" paying £1 a year. Many Unitarian Churches have done so, others which are not yet affiliated may do so, if their members will see to it that it be done. If we really wish to abolish war we must make an engine of peace that will be powerful enough to disperse the war-spirit from the earth, and everyone can help to do it. It takes little drops of water to make the mighty ocean, and the humblest person who joins the League of Nations Union will be swelling the currents of right feeling into a mighty flood of goodwill that shall yet make a new world of happier and more glorious life for all.—Write to the Secretary at the Offices of the League of Nations Union, 15, Grosvenor Crescent, London, S.W. 1. Up to December, 1926, the enrolled membership was 576,499.

DEATHS.—Mrs. Maxon, Crewe, 77; Mr. J. Sargent, Crewe; Mrs. John Ward (wife of M.P.), Wandsworth, December 14th, 56; Mr. Edwin C. Rhodes, Gatley, Cheshire, December 19th, 80; Mr. Orlando E. Heys, Stockport, December 21st, 78; Mrs. Wm. Weatherall, Woodford, December 21st; Mr. G. H. Llewellyn, Newport, Mon. interred December 20th, 74; Miss Maria Davidson, Knock, Belfast, December 13th; Mrs. Henry Watton, Studley, December 14th; Mrs. Alfred Travis, Levenshulme, Manchester, December 16th; Rev. Geo. T. Walters, Sydney by motor car accident, November 16th, 73; Mr. E. Capleton, London, December 24th, 81; Miss Edith Higginson, Birmingham, December 21st, 84; Mrs. R. J. Hall, wife of our Swansea minister, December 23rd; Mr. Ralph A. M. Haslam, London, December 18th; Mr. Maurice Rackham, in avalanche disaster, Arlberg, January 1st; Miss Mary Hancock Thomson. Newcastle, December 28th, 72; and her brother, Mr. James Thomson, M.A., C.E., Newcastle, January 3rd, 68; Miss Christine Wells, Aberystwyth, formerly of Liverpool Bond Street Mission, December 12th, 90; Mr. Hubert Painter, B.Sc., Bournemouth, December 12th, 65; Miss A. Mortimer, Blackpool, North Shore; Mrs. A. M. O'Neill, Monton, December 28th, 69; Esther Pilling, Bolton, January 3rd, 87; Mrs. Edward Riddell, Belfast, January 1st; Mr. C. E. Maurice, brother-in-law of Miss Florence Hill, Hampstead, January 5th, 83; Mr. Wm. F. Blake, South Petherton, January 7th, 80; Mr. Edward J. Woolley, Bowdon, Cheshire, January 8th; Mary, widow of Sir William Phipson Beale, Bart, K.C., January 12th; Mr. Horace Wilson, Barrister, Sheffield; Mrs. George Bond, Taunton, December 31st 65; Miss Sarah Maria Cash, Leamington Spa, January 7th, 91; Mrs. R. Stuart Redfern, Swinton, January 16th, 74; Mr. Edwin B. Athawes, Acton, London, January 19th 82; Mr. Walter Jackson, Blackpool, December 19th, 59; Mr. Thomas Tonge. Denver, U.S.A., formerly of Styal, Cheshire, July 24th, 1926, 78.

The foundation stone of the new Grundy Convalescent Home for Children at Blackpool was laid on January 12th, at Squires Gate in heavy rain with shortened ceremony. Sir Cuthbert Grundy presided. Rev. F. Coleman offered prayer. Foundation stones were laid by Mrs. Woodhouse, Miss Dornan, J.P., Mr. Hugh Broadbent, Mr. Frank Higham, and the Rev. W. C. Hall, M.A., to each of whom a silver trowel was presented. Under one of the stones was deposited a box containing coins and periodicals:—"Our Homes," "The Inquirer," "The Christian Life," "The Unitarian Monthly" and "The Sunday School Monthly." Rev. B. C. Constable gave the benediction. Tea followed at the South Shore Church, where the company of 120 listened to speeches from several friends, including Rev. C. Peach, each of the stone-layers and others. £1,000 still required to complete the fund. Contributions should be sent to Rev. C. Peach, Great Hucklow. Buxton, or Mr. H. J. Broadbent, 18, Egerton Park, Worsley, Manchester.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 13, St. Peter's Road, Croydon, Surrey.

AN INVITATION.

Dear Friend,—

We cordially invite you to join "The Unity Fellowship." It endeavours to promote free inquiry on all matters concerning Religion and Theology without pledging anyone to any particular belief, and especially to study and discuss the principles and doctrines of that rational faith which is called Unitarian, or The Gospel of Unity. It seeks to cultivate the spirit of fellowship amongst its members, and aims to explore all possible methods of mutual help and friendly intercourse. Information giving news of what is going on in the Fellowship is given from month to month in the Fellowship Magazine—"The Unitarian Monthly." Friendly correspondence, Study Circles, organisation of Holiday parties, and other schemes, are under consideration. Any suggestions that members can send in to the Secretary will receive every attention. There is not enough friendliness, goodwill, real fellowship in the world. People know too little of each other and stand too much aloof. More co-operation is needed. We must get closer together. WILL YOU HELP? WILL YOU JOIN THE FELLOWSHIP? To meet expenses the membership fee is a minimum annual subscription of one shilling, or less than one penny per month. Let us add your name to our list.

What news of the Fellowship? How goes the work? What are our members doing? Will those who are endeavouring anything for Unity and Fellowship please report so that other members may know what is going on? The Sutton Discussion Circle continues its meetings regularly and the Blackburn Unity Fellowship Circle is taking the present Study Course on "Unitarian Teachers" which is running through the Magazine. There is no report of any other Study Circle. Is it not possible for members in places where there is no Unitarian Centre to get a Circle together. Much of course depends upon a leader or conductor. But that should not be difficult. If the series of study subjects provided in the Magazine be taken as a basis, each sketch in the series can be read at the meeting of the Circle, and any special points of interest can at the end of the reading be brought forward for discussion by the reader, followed by other members. The points or problems mentioned in the magazine are suggestions for that purpose. It is necessary in that case that each member of the Circle be provided previously with a copy of the magazine. Single copies are sent by post for 1s. 6d. a year, or a packet of 12 copies can be sent for the Circle for 11d. including cost of postage. Any member who can get some friends and neighbours together, say at his private house, for a Sunday meeting, or weeknight, for the purpose of the free discussion of religious beliefs, will be doing a great service to them. His mode of procedure might be as follows:

(1) Explanation of purpose of the meeting (Fellowship leaflets can be supplied by the Editor); (2) Agreement to meet regularly; (3) How often to meet and at what hour? (4) Can the meetings be at different places in turn, and if so where shall the next meeting be? (5) Shall the Study Course in the magazine be the basis to work upon? (6) Appoint a leader or chairman, and a secretary who may also be treasurer for any necessary finances, and decide on any necessary rules; (7) Discuss the importance of free inquiry and the attainment of true ideas concerning any theological belief. These suggestions for the first meeting could be followed, and for all succeeding meetings the order of business would naturally be: (1) Minutes of last meeting; (2) Any business arising out of the minutes; (3) Fixing of next place of meeting; (4) Appointment of introducer of subject of next meeting; (5) Any other matters of business; (6) Introduction and discussion of subject of Study. A Discussion Circle should occupy not more than one hour and a half. Suggestions from Fellowship members and Magazine readers are invited on this and other matters concerning methods for promoting Unity and Fellowship in free inquiry on matters of theological belief, and co-operation for mutual help.

The offer of books at half-price and cost of postages, still holds good to Fellowship members, concerning reference books which have been named. Inquiries are being made for terms for holiday parties at Hastings, Blackpool, Hythe, Great Hucklow, and other places, particulars will be reported in next issue. Suggestions from members invited.

There are 14 Fellowship members who reside where there is no Unitarian Church, in places in England, Scotland, The Isle of Man, and Canada (not Montreal). Copies of the 4-page Fellowship leaflet for distribution to possible sympathisers supplied gratis on application to the Fellowship Secretary.

The Women's League.

The Sale of Work at Hastings was organised by the Women's League, December 1st, realising £25.

The League at Mansfield, joined with other connected institutions in organising the Bazaar, December 10th, realising over £300.

The Southampton League held a successful Sale of Work, December 9th.

At Swinton the League Branch held an open meeting when the minister, Rev. H. Whitaker, read Dickens' "Christmas Carol," December 16th ; a supper followed and the proceeds were to provide Christmas gifts for sick members of the Church and School. On December 19th a Women's League service was held conducted by women, Mrs. Whitaker giving the address.

At Belfast Domestic Mission the Women's League members were entertained to a Christmas Tea by the Ladies' Sewing Circle of All Souls' Church, December 20th.

The Capetown Church reports that the Women's League there has been doing good work.

At Bootle the Ladies' Work Society organised the successful Christmas Tree Fair, opened by his Worship the Mayor, proceeds £135.

At Bank Street, Bolton, the League members presented their secretary, Miss Clara Broughton, with a purse of Treasury notes in appreciation of her work amongst them. The presentation was made by Mrs. Warris.

At Hinckley the Unitarians have a Women's Fellowship.

At Carlisle the Women's League members took part in organising a successful Sale of Work held December 21st, realising £17.

At Denton the Women's League joined the Men's League and the Young People's League in an Inspirational Rally, Sunday evening, January 2nd. Mrs. Lee, wife of the minister, taking part.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

THE LEAGUE OF NATIONS AND INTERNATIONAL LIQUOR CONTROL.

In a recent paper I wrote of the mandated territories and the supply of intoxicating drink to native races. And also of the effects of alcoholism on the Welfare of Women and Children generally.

I am informed that the League of Nations has a statutory interest in the only measure of international liquor control at present existing, viz. : the Convention of St. Germain of 1919, signed by all the European powers holding African territories, i.e., Great Britain, Belgium, South Africa, France, Italy and Portugal. This applies to the whole of Africa with the exception of Algiers, Tunis, Morocco, Libya, Egypt and the Union of South Africa. In that vast area the import and sale of "trade spirits" is prohibited ; each Government deciding which distilled beverages are trade spirits. The manufacture of such spirits is forbidden. Certain other drinks are also prohibited. A central International Office, under the control of the League of Nations, was established for the purpose of collecting and preserving documents exchanged by the contracting Parties with regard to the importation and manufacture of spirituous liquors under the conditions referred to in the Convention. And it was agreed that each of the Parties shall publish an annual report showing the quantities of such liquors and the duties levied, a copy of which shall be sent to the Central International Office and to the Secretary General of the League of Nations. The B. and C. mandated areas come within the area affected and each year the position in those lands is reviewed by the Mandates Commission, and it is hoped that the objects of the Convention (of St. Germain) will be attained.

With regard to alcoholism as it affects the welfare of women and children generally, the matter came before the League of Nations in March and May last when the undoubted evils of alcoholism were admitted. The committees concerned are giving these important questions further consideration, and it is greatly hoped that they will come before the Council of the League at an early date.

Since writing the above news has come to hand of a regrettable state of things in Palestine where Great Britain holds mandatory powers. It is reported that there are now no less than 300 licensed drink shops in Jerusalem as against 25 in pre-mandate days. These drinking facilities have resulted in an alarming increase of crime and during the five years, 1921-5, the police dealt with the following cases : 1921, 11,098 ; 1922, 13531 ; 1923, 16,700 ; 1924, 16,833 ; 1925, 19701.

Truly, where there's strong drink there's danger. It is stated that an attempt has been made by the Government to placate the Moslem population by promising that no license shall be granted "in the immediate neighbourhood of a Mosque or in a quarter exclusively inhabited by Moslems." But the law makes no provision for refusing licenses in the neighbourhood of a Christian Church or a Jewish Synagogue.

E. F. COWLIN.

For the Children.

By Rev. H. FISHER SHORT.

BESSIE BURSTS A BUBBLE.

"Oh, what's that, Daddie?"

"That" was a verse Bessie had caught sight of on the page Daddie was reading.

Without waiting for an answer, Bessie read the lines for herself. This is what she read:

" He who gives a child a treat
Makes joy-bells ring in heaven's street,
And he who builds a child a home
Builds palaces in Kingdom Come."

When she had finished, she crinkled her eyebrows a little minute. She was having a little think. Then, she read it again, rather more slowly.

Daddie, of course, was amused; but of course, wouldn't for worlds, have shown it.

"Well," he said, "What do you think of it, chick? Lovely, isn't it?"

"It has a nice sound," replied the little critic; "but it seems funny, and I don't think it is as nice as something I heard last week."

"Ho! Ho!" Daddie now laughed.

"I like the joy-bells in heaven's street and the palaces in Kingdom Come," said Bessie thoughtfully.

"Yes, that's poetry," said Daddie.

"But I don't know what it means; and I don't see what it has to do with a children's treat or building houses."

"Shall I tell you what I think it means?"

"Do, please, Daddie."

"I believe it means that whoever makes a child happy makes happiness among the people in heaven, and whenever anyone makes a child happy in its own home, the child's happiness adds something to the happiness of the home in heaven."

"Then it doesn't mean really ringing bells and building palaces, Daddie."

"Not really, dear; and yet, it does in a way."

"Which way, Daddie?"

"When you hear the lovely chimes of St. Mark's coming over the fields on a nice bright Sunday morning, what happens to you?"

"I feel very, very happy and all lovely inside."

"Well that's how the angels feel when someone is really kind to a little child. The bells are beautiful, but that is more beautiful."

"I see, Daddie; but what is building palaces in Kingdom Come?"

"When we think of a palace, our minds seem to see a building of great splendour."

"Oh, yes, we do, Daddie," said Bessie, in a way that said that she understood.

"Then, it means," she added, "that a child's home is a lovely place in the minds of the angels."

"You've got it, sweetheart; that's just what it does mean."

"Then, that's how the angels must see my home, Daddie."

"I hope so, dear," said Daddie quietly.

"Of course it is, Daddie. And how the angels must love our Mummie, yes, and you as well, Daddie," she said throwing her arms round his neck.

Giving Bessie a little squeeze, Daddie said teasingly.

"Then, it isn't funny after all, and it is as nice as something you heard last week."

"Oh, I'd forgotten that. Shall I tell you what it was?"

"Do, please, dear."

"It was about a little boy and his sister. What do you think he said, Daddie?"

"That sounds like a riddle, sweetheart. Perhaps the little chap did ask his sister a riddle."

"It wasn't a riddle, but it was a question."

"You had better tell me, dear; for I should never guess, I'm sure."

"He said, 'What do you think we are here for?' "

(To be continued).

The Kiddies' Own Corner

Conducted by Uncle Fisher.

41, Oxford Road,
Bootle, Lancs.

Dear Kiddlekins,—

Here's another nice little story from another little writer who is a big friend of mine.

What lovely names Jessie has given to the four kittens!

But how surprising that it was Snowball and not Green Eyes who wandered away. What, indeed, is there in a name, after all. Fortunately, he realised that there's no place like home. And so say all of us! And we are quite certain, Jessie, that Snowball will never, never stray away again.

Next story, please. A doggie tale would be lovely.

All good wishes to you all, your loving

UNCLE FISHER.

MRS. TABBY AND HER FOUR KITTENS.

One bright morning after Mrs. Tabby had washed her four kittens, Snowball, Fluffy Ball, White Whiskers and Green Eyes, they curled themselves up in a ball, and went fast asleep with the morning sun shining on their glossy fur. Mrs. Tabby and her kittens had a good mistress and

a good home with the best of everything. The four kittens played happily together; but sad to say Snowball got tired and thought he would like to see the world. One day he found the opportunity to slip out, when the mistress was talking to the bread man at the door.

It was late at night when Snowball came home wet and tired, glad to roll his wet fur against his mother's warm silky coat; so I don't think Snowball will want to stray away any more. "Do You?"

JESSIE.

OUR YOUNG PEOPLE.

An Anglican Bishop has recently broadcasted an appeal by wireless for support of a college for training of Sunday School teachers in the art of giving systematic instruction in theological doctrine to their scholars. His urgent plea was that young people should be equipped with a definite religious faith for the formation of character and a right knowledge of the purpose of life. He is quite right. The importance of this plea has been repeatedly stressed in the pages of this magazine. It is all the more important because conduct is shaped by thought. People are what they think. And if right convictions are formed in the early years of life it is a tremendous safeguard later when facing adult responsibilities and the stress and strain of struggle and trial.

What a difference it must make to the future of our young people if they are saved at the opening of their journey through life, from the fears and terrors of orthodox theology, and from the lack of any definite religious faith. It is a great responsibility resting upon us Unitarian Christians that we should take every possible care to protect our children and young people from such a parlous condition. Are we doing our duty in our homes, Sunday Schools and Churches? Ought we not to give regular and systematic instruction in Unitarian doctrine from the Superintendent's desk in the Sunday School, and from our Church pulpits so that none who attend shall be denied such necessary help? False beliefs lead to wrong living—to a false attitude to life and destiny. True ideas, the result of free inquiry and the exercise of reason, give the hopeful and optimistic outlook, supply the right principles of conduct and the guidance that is safest and most helpful. This teaching is possible in Sunday School Class if teachers are themselves equipped with the knowledge and ability to teach, and in the home if parents are themselves well grounded in the Faith. Failing these a regular repetition of a confession of Faith or a reasonable catechism from the superintendent's desk and from the pulpit would secure that the duty would not be allowed to go unfulfilled.

We have published some simple helps for this purpose, printed on a card, and in the form of a Catechism, particulars of which may be found in our advertisements.

WHAT IS UNITARIANISM?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that no one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

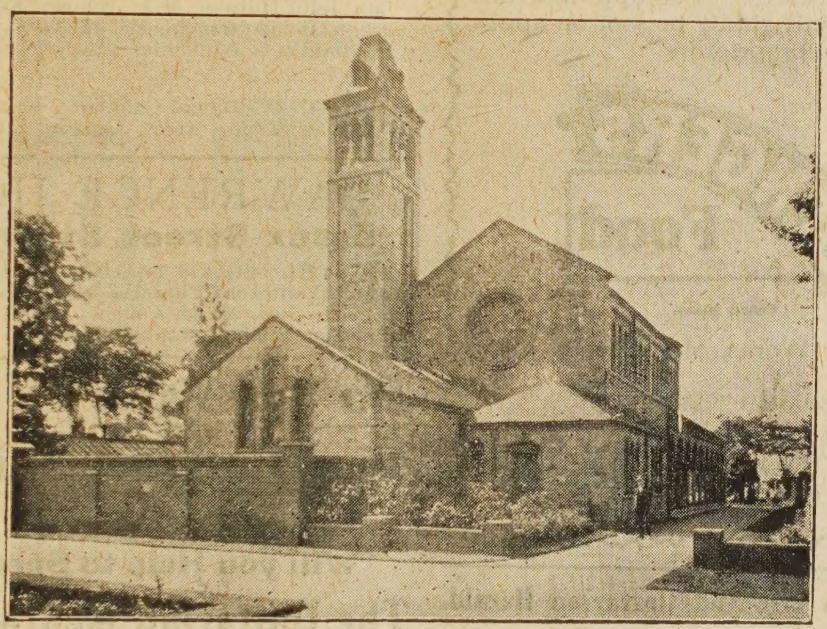
4d. per dozen, 2s. per 100; from the Editor.

Post Cart: "What is Unitarianism, 4d per dozen.
Catechism, four page leaflet, stiff paper, 9d. per dozen, 100 5s. } from the Editor.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



MANCHESTER CREMATORIUM FROM GARDEN OF REMEMBRANCE.

"Consider thy latter end, and be wise."

CREMATION is the best method of disposal of the DEAD. It is the duty of those who wish to be of service to their fellows to see that they do them no disservice after death.

"Much harm is wrought **from want of thought,** as well as want of heart."

Death, which is merely a gateway of Life for the freed Spirit, leaves the body, not now needed, "to crumble into dust." That is what we say, but, while true of the final result, the phrase hides the truth of the process, which no amount of gloss can prevent being horrible and repugnant to all who take the trouble to think the matter out. **"Bury the dead out of my sight"** is a wholly natural cry of impulse.

There is a better way, the way of cleanliness and health and speed.

CONSIDER. The gold and ruby chamber of intense heat for an hour or so, no corruption, and then pure, white coral-like and absolutely harmless ashes. Are not these more honouring to your own remains and those of your beloved dead; than the abhorred prison-house of the grave? "There to lie in cold obstruction and to rot, this sensible warm motion to become a kneaded clod."

CREMATED REMAINS may be placed in an urn or casket, only a few cubic inches in size, or "crumbled into dust" **may be laid in the garden of rest.**

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

REST AND NOURISHMENT.

Those who do not enjoy robust health are recommended to a course of Benger's Food. It gives digestive rest with full nourishment, and doctors are agreed that this in itself is one of the finest nerve restoratives. A sample and full particulars will gladly be sent on application to the proprietors.

BENGER'S Food

TRADE MARK.

Otter Works, Manchester.

BRANCH OFFICES:

SYDNEY (N.S.W.), 117, Pitt Street.
NEW YORK (U.S.A.), 90, Beekman Street.
CAPE TOWN (S.A.), P.O. Box 573.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—
THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

Yearly Subscription 10/10 to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C.4.

THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 11d. post free; 25, 2s.; 50 and 100, 3s. and 6s. and carriage. Local Calendar Cover at extra charge. Apply to H. Bodell Smith (Editor), 89, Grove Road, Sutton, Surrey.

JUST PUBLISHED.

"Christ and the Political Economists."

By H. BODELL SMITH,

3/6 net.

MR. John Hobson, M.A., the well-known economist, says:—"It is the most effective application of Christianity to economics which I have read."

The C. W. Daniel Company, Graham House, Tudor Street, London, E.C. 4.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, 2s. 6d. a night, 15s. a week.—Write for bedroom or particulars to the MATRON.

Do You Value Our Unitarian Faith?

IF YOU DO

Will you Help to Spread it?

The Unitarian Monthly

PRICE One Penny

is its most widely circulated propagandist organ. It contains: Denominational News; Articles on Unitarianism; Original contributions from well-known Unitarian writers; a Portrait or Church illustration; a Page for the Children; Women's League Column; Temperance Column; Unity Fellowship; Study Course; Poetry; and other matters of interest.

It is published for YOU; and as a Parish Magazine for our Unitarian Churches.

Are you a Subscriber? can you get your friends and the Members of your Church to be subscribers by means of a Monthly Visitation Committee or otherwise?

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions. Neatest Work. Lowest Terms.

Annual Volume, bound with Index, 1926 issue "UNITARIAN MONTHLY," 1s. 3d. by post.

Rev. H. BODELL SMITH,

89, Grove Road, Sutton, Surrey, is at liberty to take Sunday Engagements.